

TO-MORROW!

Christie's File

THE RESULTS AND TENDENCIES

OF

NATIONAL EXHIBITIONS

DEDUCED FROM

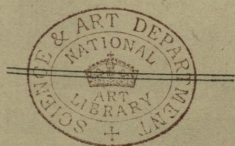
STRICT HISTORIC PARALLELS;

DEVELOPING A

UNIFORM LAW

OF PECULIAR INTEREST AT THE PRESENT TIME.

BY HISTORIA.

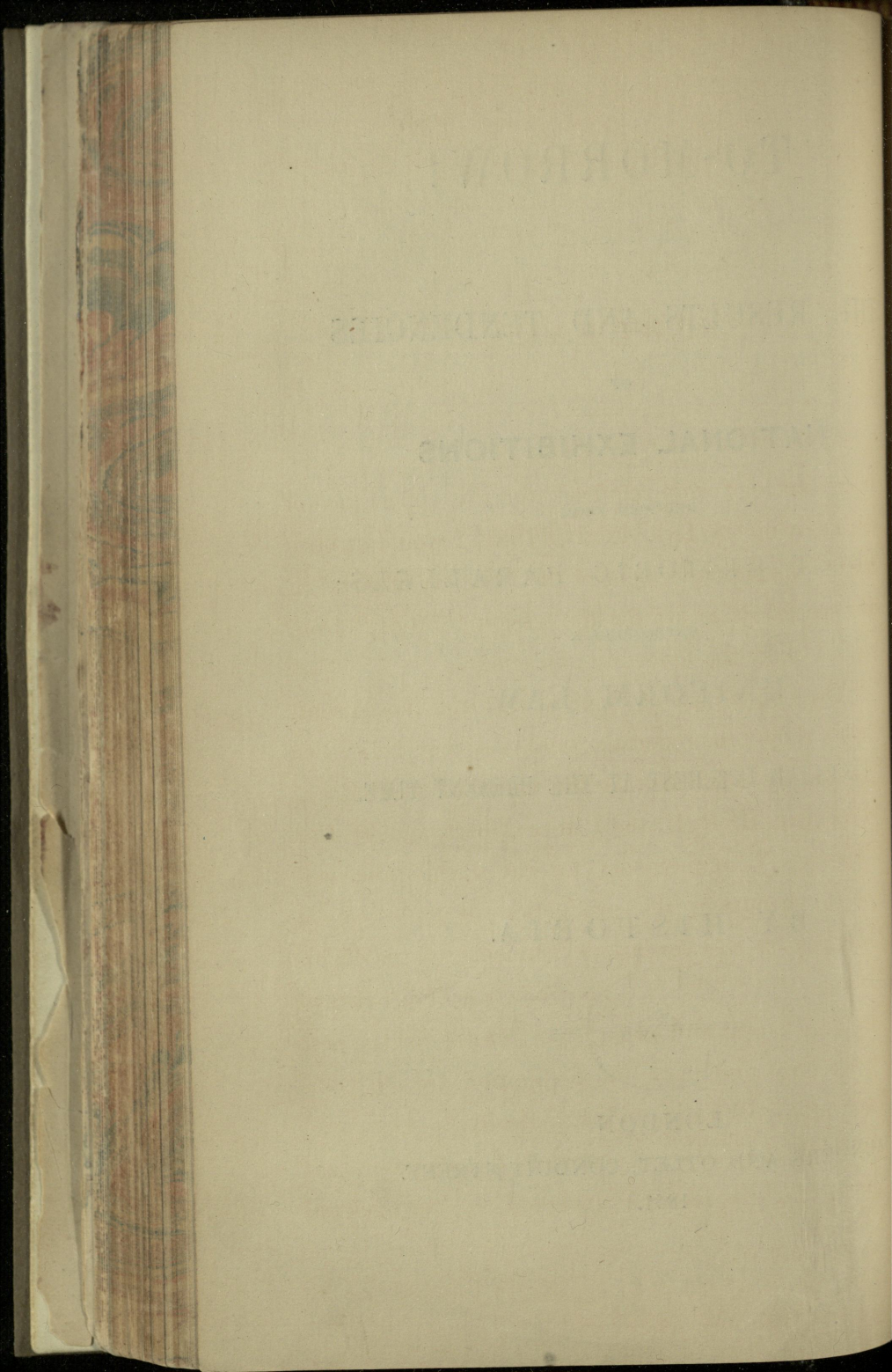


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P R E F A C E.

If any apology were required, for the appearance of this Essay on the Exhibition of 1851, I would at once refer to the announcement of the "Society of Arts" in its "special prize list for the session 1850-51," from which I make the following extracts:—

"The Council are of opinion, that the most useful work they can undertake, and one they believe to be strictly auxiliary to the views of their Royal President, H. R. H. the Prince Albert, and of Her Majesty's Commissioners for the Exhibition, will be to encourage the production of philosophical treatises on the various departments of the Exhibition. * * * * The Society will also award its large medal and twenty-five guineas for the best general treatise upon the Exhibition, treated commercially, politically, and statistically."

And shall I not be entitled to suppose that "*historically*" is likewise included in the general

meaning? Believing that it is, I most respectfully submit this Essay to the consideration of the Society of Arts, as a candidate for their awards; and should it be found to contain views not quite in accordance with the wishes of the Council, or, what is worse, reflections hostile to the high aspirations of English Nationality; or wider still, should it disappoint the just and reasonable expectations of the talented, ingenious, and persevering contributors to the Exhibition; let it be remembered as my apology, that History is most unbending in its attitude; careful only of its integrity, it disowns the connexion of flattery and interest, of passion and caprice.

HISTORIA.

December 31st, 1850.

THE
RESULTS AND TENDENCIES
OF
NATIONAL EXHIBITIONS.

CHAPTER I.

INTRODUCTORY REMARKS AND PRINCIPLES.

It will have been seen from the Preface, that the production of this Essay is sanctioned, or at least excused, by the invitation of the Society of Arts, which, as the responsible head and origin of the National Exhibition of 1851, has requested the production of philosophical treatises on the various aspects that it presents. That the present humble endeavour to portray one feature of this comprehensive Exhibition would be deemed deserving of their premium is more than I shall venture to hope for, and yet the investigation I have entered on is by no means one of the least in importance,—it far exceeds my ability to do justice to its claims,—but, if new turns of thought prompt the investigation of other minds, the subject may perhaps receive at their hands a further elucidation; and the investigation is eminently practical in its results.

When opinions are expressed in great variety upon the results of an untried experiment, it must surely add something to the stability of our ideas if we can trace in analogous cases the operation of a uniform law, which

having been found to pervade all previous examples, may reasonably be expected to include all future repetitions of the same phenomenon, and give to the world the nature of the event, guaranteed by the records of the past, and indicated in all the promises of the future.

But—what if the result should disappoint our hopes? and the die having but the two faces of weal and woe—of good and evil—should, with the usual maliciousness of fate, present us with the effigy of disaster? Well—if it be so, let us know it—meet it like men, and ascertain the credentials of that oracle that dares to utter what our hearts reject; and let us trace, if we can, the fallacy that cements the chain in seeming truth, through all the records of history, linking it at last to the grand display of '51, as to a buttress fitted to sustain the accumulated weight of all the previous links of unfortunate national exhibitions.

But whether it be disastrous or encouraging, the Exhibition of '51 certainly rises like a grand tower, beyond all previous examples, giving to the world the assurance of its manhood; its foundations are on a broader basis than any previous effort, and its lofty pinnacle exalts the intellect of man to a prouder summit than the world has yet experienced; it will, as his Royal Highness Prince Albert most graphically described at the London banquet, form “a test, and living picture of the point of development at which the whole of mankind have arrived, and it will be the starting-point from which all nations will be able to direct their further exertions.”

The very magnitude and universality of the idea would suggest the following reflections on comparing it with any

of its class,—it towers above them all pre-eminent; therefore whatever conditions attach themselves to similar representatives of this class, must be expected by all analogous reasoning to show themselves with greater distinctness and effect in the grand example, the more perfectly organized representative of the species. An event that transcends all precedent must in an equal degree heighten all the effects that flow from it; the consequences by which it will be followed (be they what they may) cannot be local, but must extend to the whole world, of which it is at once the representative and the offspring.

The argument I wish to unfold may be thus stated:—A, B, C, &c. are a series of events, widely differing from each other, yet having among themselves an acknowledged definite relation, bringing them under a certain class of exhibitions; the tendencies and results of these events are found to be uniform: the Exhibition of 1851 is widely different from any of the events A, B, C, &c., chiefly, however, in its magnitude; and it comes under the same distinctive class of exhibitions that comprise the series A, B, C, &c. Therefore the uniform results being taken as indicative of the law of the series, the Exhibition of '51 may be expected to develop corresponding results, enlarged and amplified in proportion to its own surpassing dimensions; but, more than this—some of the events A, B, C, &c. are miniatures of '51; it is therefore assumed, that they have the relation of *types*, and therefore the details of such events may be enlarged in speculating upon the probabilities of '51. This principle never fails us in the investigation of physical or natural phenomenon and their laws, and there exists no

reason to expect that the moral constitution should prove an exception to the rule ; but I feel that the typical development is much more liable to meet with opposition than the simple tangible law of *results*, where, if the premises be as stated, the conclusion cannot be denied without calling in question the existence of law, and doubting the results of every day's experience.

On both points, however, I am willing to admit the free scope of criticism, and though a peculiarity of thought may perhaps be found to pervade the investigation, it must be judged by its truth, and cannot be set aside by declamation; it has too much toughness to be wounded by shafts that are merely feathered with wit and launched by ridicule, it is covered by the panoply of history, and its appeal stands only at the bar of reason.

To plunge at once then into the investigation, I will state—not the proposition “*that I wish to prove*”—but the proposition that appears to be the prevailing law of the present moral constitution ; it is this—

That when Exhibitions have taken place that have embraced MORE NATIONS THAN ONE, the results have generally been of a DISASTROUS NATURE ; and when the symbolic relics and national representatives of one nation have been carried into the territories of another, and there made an object of admiration, wonderment, or curiosity, DISASTROUS RESULTS have generally followed, it being understood that this part of the proposition is confined to NATIONAL RELICS EXHIBITED, and by no means extends to commercial productions sold.

This is the general fundamental law ;—in its investigation a few collateral principles may be developed, which we will

take up as they arise, our duty now is, to appeal to history in the inquiry, if the above proposition be sustained by facts, and to trace results by strict analogous deduction.

The scope of this paper is to bring the Exhibition of '51 into close contact or contrast with all the respective instances that bear on the above proposition: in order the more effectually to do this, we should keep in mind the nature, purpose, aim, and end of the great display of '51, worthily called *great*, because it surpasses all its predecessors in magnitude, in universality, in the loftiness of its aim, and in the purity of its intentions; this cannot be more tersely expressed, or more eloquently given, than in the speech of his Royal Highness, Prince Albert, at the Mansion-house Banquet, in March, 1850. The Exhibition of '51 is so clearly defined in all its bearings by that remarkable speech, that I gladly embrace it as the definition of the object of our inquiry.

Thus spoke the illustrious Prince:—

"MY LORD MAYOR,—I am sincerely grateful for the kindness with which you have proposed my health, and to you, Gentlemen, for the cordiality with which you have received this proposal. (Cheers.) It must, indeed, be most gratifying to me to find that a suggestion which I had thrown out, as appearing to me of importance at the time, should have met with such unusual concurrence and approbation; for this has proved to me that the view I took of the particular character and requirements of our age, was in accordance with the feeling and opinion of the country. Gentlemen, I conceive it to be the duty of every educated person closely to watch and study the time in which he lives, and, as far as in him lies, to add his humble mite of

" individual exertion to further the accomplishment of what
 " he believes Providence to have ordained. (Cheers.)
 " Nobody, however, who has paid any attention to the
 " particular features of the present era, will doubt for a
 " moment that we are living at a period of most wonderful
 " transition, which tends rapidly to accomplish that great end
 " to which indeed, all history points, the realization of the
 " unity of mankind. (Loud and vociferous cheers.) Not a
 " unity which breaks down the limits and levels the peculiar
 " characteristics of the different nations of the earth, but
 " rather a unity the result and product of those very natural
 " varieties and antagonistic qualities. (Cheers.) The dis-
 " tances which separated the different nations and parts of
 " the globe are gradually vanishing before the achievements
 " of modern invention, and we can traverse them with incre-
 " dible ease: the languages of all nations are known, and
 " their acquirement placed within the reach of everybody:
 " thought is communicated with the rapidity and even by
 " the power of lightning. (Cheers.) On the other hand,
 " the great principle of division of labour, which may be
 " called the moving power of civilization, is being extended
 " to all branches of science, industry, and art. (Cheers.)
 " Whilst formerly the greatest mental energy strove at uni-
 " versal knowledge, and that knowledge was confined to the
 " few, now they are directed to specialties, and in these
 " again even to the minutest points. But the knowledge
 " acquired becomes at once the property of the country
 " at large. Whilst formerly discovery was wrapped in
 " secrecy, from the publicity of the present day, no sooner
 " is a discovery or invention made, than it is already

"improved and surpassed by competing efforts. The pro-
 "ducts of all quarters of the globe are placed at our disposal,
 "and we have only to choose what is the best and cheapest
 "for our purposes. The powers of production are intrusted
 "to the stimulus of competition and capital. (Cheers.) So
 "man is approaching to more complete fulfilment of that
 "great and sacred mission which he has to perform in this
 "world. His reason being created after the image of God,
 "he has to use it to discover the laws by which the Almighty
 "governs his creation; and, by making these laws his
 "standard of action, to conquer nature to his use. He
 "discovers these laws of power, motion, and transformation,
 "and his industry applies them to the low matter which the
 "earth yields us in abundance, but which becomes valuable
 "only by knowledge—art teaching us the immutable laws
 "of beauty and sympathy, and giving to our productions
 "forms in accordance with them. (Cheers.) Gentlemen, the
 "Exhibition of 1851 is to give us a true test, and a living
 "picture of the point of development at which the whole
 "of mankind has arrived in this great task, and the new
 "starting-point from which all nations will be able to direct
 "their further exertions. (Cheers.) I confidently hope that
 "the first impression which the view of this vast collection
 "will produce upon the spectators will be that of deep
 "thankfulness to the Almighty for the blessings he has
 "already bestowed upon us; and the second, the conviction
 "that those blessings can only be realized in proportion to
 "the help which we are prepared to render to each other;
 "therefore, only by peace, love, and ready assistance, not
 "only between individuals but between the nations of the

"earth. (Hear, hear.) This being my conviction, I must be
 "highly gratified to see here assembled the magistrates of
 "all the important towns of this realm, sinking all their
 "local and, possibly, political differences, the representa-
 "tives of the different political opinions of the country, and
 "the representatives of the different foreign nations, to-day
 "representing only one interest. (Cheers.) Gentlemen, my
 "original plan had been to carry out this undertaking with
 "the help of the Society of Arts of London, which had long
 "and usefully laboured in this direction, and by means of
 "private capital and enterprise. (Cheers.) You have wished
 "it otherwise, and declared that it was a work which the
 "British people as a whole ought to undertake. I at once
 "yielded to your wish, feeling that it proceeded from a
 "patriotic, noble, and generous spirit: on your courage,
 "perseverance, and liberality, the undertaking now entirely
 "depends. I feel the strongest confidence in these qualities
 "of the British people, and am sure that they will repose
 "confidence in themselves—confidence that will honourably
 "sustain the contest of emulation, and nobly carry out their
 "proffered hospitality to their foreign competitors. We,
 "her Majesty's Commissioners, are quite alive to the innu-
 "merable difficulties which we shall have to overcome in
 "carrying out the scheme; but having confidence in you,
 "and in our own zeal and perseverance at least, we require
 "only your confidence in us, to make us contemplate the
 "result without any apprehension." (Loud cheers, in the
 midst of which his Royal Highness resumed his seat.)—From
 the *Illustrated London News* of March 23, 1850.

A remarkable speech of sterling eloquence; and I wish

that this investigation permitted me to join more cordially in the concluding words, "that we contemplate the result without any apprehension;" but the voice of HISTORY, speaking from the very cradle of nationalities, says *No!* and the echo is repeated from various points along its rugged landmarks.

It is with some a maxim, that History *repeats* itself, and from this is urged the importance of its study. If the maxim holds good in general, or civil History, I must confess I have never seen a good collection of the illustrations; but sacred History is obviously typical, and the facts of one age are given to us as the types of another: the New Testament continually refers to the Old in recognition of this peculiar characteristic. The *double* and, in some instances, *treble* fulfilment of prophecy confirms the idea that History ever repeats itself in cycles of increasing intensity; the outline of the future is depicted in the mirror of the past; and, in fact, we may say that future History is but the expansion of that which has already been. It is not my object, and this is not the place, to support these views against what may possibly be advanced in controversy; but in sacred History this admits of numerous illustrations, and the parallels of civil History I believe yet wait for an investigation.

It is with these views that I enter on my task, and though not rejecting the instances furnished by civil History, I shall draw my principal illustrations from the narratives of the Bible: in doing so, the *authority* will at least be unchallenged, and as far as uniform consequences are noted as being the sequents of analogous facts, the conclusion must be obvious and indisputable; but where the inferences are drawn from

speculative historic parallels, they are of course open to the various interpretations of different minds: under this head error may exist, and criticism will have ample scope. Such speculative illustrations, when drawn from such a source, should ever be deduced with reverence, and advanced with caution and meekness; and in no dogmatic spirit do I state them; let this assertion, once for all, stand as the guard or protest against any form of expression which, without qualification, might be deemed by some as too confident when the subject only admits of probability; for as I dislike extremely, the blast of that trumpet that gives "an uncertain sound," and assertions shrouded in such diffidence and doubt that their real meaning is most dubious, covering by their elasticity two opposite statements, I have stated my views of speculative matters without those expressions of doubt and probability which some of opposite opinions might expect to find, but which lengthens the sentences and damages the precision of language; I therefore prefer stating at the outset, that to the speculative opinions, (though advanced in unwavering language,) must always be attached the construction that it is the expression of individual opinion on *probabilities* and *tendencies*, on many points avowedly uncertain; dictated by no presumptuous spirit of dogmatism, but which I humbly conceive to be the most probable rendering of what cannot be rigidly demonstrated.

CHAPTER II.

THE DEVELOPMENT OF THE PRINCIPAL TYPE.

It may perhaps excite a smile when I say, that within the wide zone of time that reaches from the flood to the conflagration, there exists not so striking a type or so perfect a figure of the great Exhibition of '51 as that recorded in the 11th of Genesis on the plains of Shinar—the erection of the Tower of Babel! it will therefore, from its prominence, and the collateral inquiries to which it leads, necessarily occupy a considerable space in its discussion.

As the first great point of identity, we may state the *fact*, that it was *most undeniably* an Exhibition of the *Industry of ALL NATIONS*, because all the *languages* of the *world* WORKED at it! and there is not, in this respect, another type so perfect!

The aim of the commissioners that superintended the erection of the Tower of Babel was to *preserve* the *unity* that they possessed. They said, "Let us make us a name, *lest* we be scattered abroad upon the face of the whole earth." (ver. 4.) And H.R.H. the Prince Albert would establish that unity which is wanting, "but to which all History points—the

"realization of the unity of mankind! Not a unity which "breaks down the limits and levels the peculiar characteristics "of the different nations of the earth, but rather a unity the "result and product of those very natural varieties and "antagonistic qualities." (Cheers.) When these words were uttered, the deliberations of Shinar were as far removed from the mind of the speaker, as were the plains themselves from the Mansion-house; and yet we have identity of ideas! the language only is in a different mould; *the purposes of unity are one and the same.*

T We may remark that this narrative of Babel has never, in the history of the world, had a similarity or a repetition till this vision of '51 floated before us; and perhaps it may still be thought that the resemblance is somewhat imperfect,—we will therefore take it up again in the beginning.

L The first mention of Babel is in Genesis x. 10. The marginal reading, and in fact all criticism, informs us that Babel and Babylon are synonymous. Now, this being the case, it was the *metropolis of the kingdom of Nimrod*, "who was a mighty one in the earth" (Gen. x. 8), and "he was a mighty hunter before the Lord" (ver. 9), "and the beginning of his kingdom was Babel" (ver. 10). Now what is the application of these brief sentences?

We find *Babylon* thus prominently introduced to us in Genesis; it is referred to in several of the Books throughout the Bible, until at last we find it conspicuous among the mysteries of Revelations; the first Babel or Babylon having been destroyed. What then does Babylon mean or signify? and how is it, that the name, surviving the city, has got continued to Revelations? Without entering very deeply into

the abstruseness of this question, (on which volumes have been written,) I will shortly say that in my belief, the Great Image mentioned in Daniel ii. 31, represents Babylon from the time of Nebuchadnezzar to the end of the world. Daniel says, the different portions of the image represented successive kingdoms, and the whole context of Scripture leads to the conclusion that all these successive kingdoms went in Scripture under the title of Babylon their ancient head, which was literally their "head of gold." (Dan. ii. 38.) The iron kingdom was the Roman, and it includes all those nations that formed a part of the great Roman Empire; this is now in its last form of the Ten Toes, "part of iron and part of clay." England, by having been under the sway of the Romans, necessarily forms a portion (the most western province) of this kingdom, which, in its general scope, may be said to embrace Central Europe, with the exception of Russia.

Having thus defined the meaning of the term Babylon to be expressive of the ruling nation at any period of the world's history, shifting its locality with the wand of empire, and always designating the loftiest tower of kingly rule, let us glance again at the origin of its primary kingdom, and inquire what nation in the world at the present day best merits the appellation of "a mighty hunter before the Lord," which designated Nimrod? Can any one lay better claim to it than the British nation? We have hunted mightily over all the bloody battle-fields of Europe, and a debt of 800,000,000*l.* proves how eager we were for the *field*: we have hunted ocean, till now every flag acknowledges our supremacy, sailing almost by our sufferance; we are "keen to seize the smallest game," though it be only a Greek

island or an iceberg; we are "bold to seize the greatest," though it be an Australian continent larger than Europe; or India, that was one of the largest empires of the world, and we even hunt China for a few chests of opium. Yes, we are "*mighty hunters*," modern Nimrods, "*mighty ones in the earth*," the metropolis of our kingdom is LONDON, the parallel or representative of Nimrod's capital of Babel.

We thus arrive at another coincidence, somewhat striking; that the proposition of 1851 has not only the same *object and design*, but it is promulgated from the *very place* representing its early type. True, one was in Persia, and the other in the Mansion House, London, but *both proceed* from the capital of "the kingdom of the mighty hunter," *both proceed* from the chief city of the kingdom of Babylon: the analogy is close.

Babel was at the *beginning* of the kingdom of Nimrod, (Gen. x. 10,) and shall I too-rudely shock our national prejudices if I say the indications are strong that *London* will be at its *end*? How? or in what respect? demands the offended representative of national pride, and if I answer that it is the *western geographical end* of the Babylonian empires that proceed from the vision of the image, (Dan. ii.) I shall perhaps best elude an outburst of resentment.

We find that the men that came to Babel "*journeyed from the East*," (Gen. xi. 2,) and many have remarked the singular fact that the progress of the large empires and of civilization has always been with the sun *from east to west*, the empires figured by Daniel's image have always journeyed from the east, the fourth empire got as far west as Rome, and the conquests of Rome extended westward, as far as Great Britain and *no further*: the seat of civilization and empire

in travelling from the east has now fixed itself at London, as the principal focus from which its genial light emanates; hence London *in its turn* has now become the Babel or Babylon of the world, the extreme western geographical end of the fourth or Roman kingdom; the broad Atlantic forbade the further progress of the Roman power, and the sceptre of power cannot move further west without overstepping the boundaries of the ancient empire; we therefore now arrive at a further point in this investigation, it is not alone *the western geographical end* that we have arrived at, but we are at the end of Daniel's image, at the end of his successive kingdoms; and therefore (does not the conclusion follow?) near the end in duration, the next "great end to which, "indeed, all history points is the realization of the unity of "mankind," (Prince Albert,) thus symbolically presented to Daniel. "Then was the iron, the clay, the brass, the silver, "and the gold, broken to pieces together, and became like "the chaff of the summer threshing-floors; and the wind "carried them away, that no place was found for them: "and the stone that smote the image became a *great mountain, and filled the whole earth,*" (Dan. ii. 35), interpreted thus—"In the days of these kings shall the God of heaven "set up a kingdom, *which shall never be destroyed*: and the "kingdom shall not be left to other people, but it shall "break in pieces and consume all these kingdoms, and it shall "stand for ever" (Dan. ii. 44): thus, the end to which inspired history points, is "the realization of the unity of mankind;" but between the present day and "the consummation so devoutly to be wished," what ills may rise! The prophet beheld the prospect through a vista, dimmed with

the chaff of broken kingdoms which the wind was carrying away. From all these considerations, it may be inferred, without the aid of a very vivid imagination, that the Exhibition of 1851 resembles the Tower of Babel in being near *one end*, (the latter end,) of the Babylonian empire.

The identification of London with Babylon is an idea not generally entertained, or (by an Englishman) willingly admitted; neither do I wish to maintain it if a good reason for its exclusion can be shown, but in justice to the argument above advanced, I must on this point add one or two remarks.

1st. The idea that England is excluded from the modern kingdom of Babylon results from nothing but our national vanity, which has found a plea of exemption in the "Reformation;" but however pure the abstract principles of the Reformation may be, yet, when the first "Defender of the Faith" was Henry VIII., it cannot pretend to any great purity in its origin, or, I should rather say, to any great lustre derived from the zeal and example of its early champion.

2ndly. In the same way that Englishmen exclude England from the locality of the modern Babylon, the Romanists exclude Rome; so it becomes a game of self-deception that *two* can play at.

3rdly. I may observe further, in explanation, that having adopted the idea (as the one possessing greatest consistency) that the Babylon of Revelation is the whole image of Daniel ii. 31: "The stone cut out without hands shall smite the image first upon its feet" (Daniel ii. 34); that is, the dispersion will commence upon the various kingdoms that

arose on the dislocation of the Roman empire and will embrace, not merely Rome or London, but the greater part of the kingdoms of Europe; the places that have enjoyed metropolitan renown, and been the "loftiest towers," will "come heaviest to the ground."

4thly. Again, there are many particulars of the destruction of the latter Babylon that will not apply to Rome at all, though there are undoubtedly a great many that will apply to no other place; the following are some of the expressions that seem referable to London rather than to Rome. Rev. xviii. 17, 19: "And every shipmaster, and all the company "in ships, and sailors, and as many as trade by sea stood "afar off And they cast dust on their heads, and "cried, weeping and wailing, saying, Alas, alas! that great "city, wherein were made rich all that had ships in the sea "by reason of her costliness! for in one hour is she made "desolate." Rome has no ships, sailors, or merchants, London is preeminent for them. Rev. xviii. 23: "For thy "merchants were the great men of the earth," is true of London but not of Rome, and in general the expressions of mercantile greatness are more applicable to London:—to Rome in its empire and in its papacy belong the trophies of military and ecclesiastical greatness.

5thly. When the *Illustrated London News* published its view of Rome, in May last (1850), it was to me a matter of remark and observation, that the papers of the day in reviewing that elaborate engraving and the ably condensed history that accompanied it, pointed out in a forcible manner how London had *taken the place of Rome*. Thus the *Morning Herald*, in reviewing that Number of the *Illustrated London*

News says, "What Rome *was*, London now *is*, the queen-city of nations, and the Number of the *Illustrated London News* that now lies before us, may be regarded "as a gratifying tribute from the *dominant nation* to the "city which *once* occupied that position in the estimation of the world which the capital of England now holds." Could I have a closer coincidence with my own idea than is contained in this extract from the *Morning Herald*? It is almost needless to remark that the paragraph was written with a very different purpose than to illustrate the subject I am discussing.

From these digressive and explanatory remarks, I will now return to my subject.

"And the whole earth was of one language, and of one "speech." (Gen. xi. 1.) Surely the type fails *here*!—No! it does not! the variety of articulate dialects that resulted from Babel are still perpetuated as a witness to its confusion; but, as history ever *expands* in its meaning, we must rise from the *forms* of speech, to the *ideas* that are its *substance*; and in this there is a remarkable unanimity throughout the world. LIBERTY, UNITY, PROGRESS, PEACE are the watchwords of all parties, and in *their* name all the world is in an uproar. All writers, nations, and statesmen are loud in the praise of *Peace*, though for *Liberty* some have rushed into war. *Liberty, Unity, Progress*, is the *triple* cry of France. The *quadruple* shout is the firm bond of America. *Liberty* and *Progress* resounds from our colonies, though it should even sacrifice *Unity* and *Peace*, and in one form or other, these names are the basis, the alphabet, of the universal language of earth. H.R.H. the Prince Albert embodies it

when he trusts that the conviction will arise, "that the blessings of the Almighty can only be realized in proportion to the help which we are prepared to render to each other; therefore only by *peace, love, and ready assistance*, not only between individuals but between the nations of the earth."

On these principles of *Liberty, Unity, Progress, Peace*, as the four corner stones of their edifice, the nations of the world would raise up the tower of human perfectibility, whose top shall literally "reach unto heaven" (Gen. xi. 4), and bring to the race that millennium of unity "to which all history points;" and the nations, fully appreciating the *universality of the language* in which his Royal Highness's invitation is given, gladly respond in aiding to establish "a new starting-point from which all nations will be able to direct their further exertions."

It is in this universality of liberal and progressive ideas, that I perceive the *unity* of the language of the earth, the means by which mankind propose to attain these ends may be, and must be, various, but on the ends themselves they are entirely agreed, "and the whole earth is of one language, and of one speech" (Gen. xi. 1).

"The journey from the east," in the second verse, I have already remarked upon. I need only further add, that though London has now become the meridian of empire, the tendency westward is very perceptible; and still journeying "from the east" to the continent of America, there is an evident tendency for the centre of empire to fix itself in those wider regions of a virgin soil; any catastrophe that

may happen in Europe will promote emigration to America—still “from the east.”

“And they said one to another; Go to, let us make brick, “and burn them thoroughly,” (Gen. xi. 3.) This was the very cry when the Exhibition of '51 was first proposed! the duty had just been taken off bricks, and not the Royal Commissioners alone, but the mercantile community cried, “Go to! Let us make bricks—and burn them thoroughly.” But second thoughts are best; “the Exhibition of 1851 was “to give a true test and a living picture of the point of “development at which the whole of mankind have arrived,” (Prince Albert,) and the spirit of PROGRESS blushed when she saw, that the materials proposed, were identically the same as those used on the plains of Shinar above 4000 years ago! Retiring to her *garden* she invoked the aid of Nature, and the inspiration of Art, and returned to the Royal Commissioners with iron and glass, as the representatives of the world's industry: thus wiping off the blot from her escutcheon by the evidence that we *are progressing* (thus slowly) towards the golden age!

The building material at London is the same as at the elder Babylon, “they have brick for stone,” but I fear it would be deemed libellous, if I were to add, “and slime have they for mortar,” (Gen. xi. 3,) there is no stone but what is brought from a distance.

“Whose top may reach unto heaven” (Gen. xi. 4), as an aspiration towards excellence and the elevation of mankind, I have already alluded to; but perhaps a more obvious idea flowing from the expression is, the boundless ambition of the scheme, which is well maintained in the spirit that ani-

mates the display of '51. It is here that we discern the very vitality of the two enterprises, "whose top may reach unto heaven," say the subjects of Nimrod. "Man has to use his reason to discover the laws by which the Almighty governs his creation; and by making these laws his standard of action, to conquer nature to his use," is the object proposed by the subjects of Victoria: it is no less laudable to search out "the laws by which the Almighty governs his creation," than to employ those laws in the construction of a substantial tower of well burnt bricks; but the one was "to reach unto heaven," apparently to be secure against the casualty of a second flood, and the other is to show, that the material elements of happiness and power are sufficient to raise us up above the floods of misery and wickedness that are surging over earth; especially, too, (it is argued,) will they have this power, when it is considered that this is but "the starting-point," a foundation, a "test of progress:" ultimately *this too* will attain unto heaven, when the knowledge of all law will have placed in our hands the vassalage of all nature. "Let us make us a name" and have one great central point of attraction, is a thought that pervades the valley of the Thames with no less force than it rose in the valley of Euphrates. Or, to dive a little deeper still into motives, the idea of Shinar was, *our own* arm and *our own* structures shall protect us from a recurrence of disaster, irrespective of Providence. The idea of London is, *our own* discoveries (so extensive); *our* ingenuity (so great); *our* acquaintance with the natural laws of creation (so intimate); shall in a little time lift us into happiness, irrespective of Redemption. And here are the points of antagonism that

provoked the confusion that stopped the one, and that threatens to ruin the other.

Because *jealousy* is a characteristic of Jehovah, He said, first of all, "Thou shalt have no other gods before Me" (Exod. xx. 3), and "No flesh shall glory in His presence" (1 Cor. i. 29).

The *unity* which is proposed as the object of this ambition I have already remarked on, as being equally a characteristic of the past and present instances.

The men of Shinar said, "Let us make us a name"! and the choicest flowers of modern Babylon, bound in one garland, will be a fitting decoration, if not a gorgeous sacrifice, to the intellectual spirit of the age, and will create for it a *name*, which shall be illustrated in *three* languages through all the earth! (See advertisements respecting the *Illustrated London News* and *Morning Chronicle* as proposed for 1851.)

This publication in three languages seems to be the peculiar form of making a world-wide announcement. When Pilate, the Roman governor, published to the world a name, that shall yet fill its circumference, and live when the names of Babylonian renown are blotted out, it was engrossed in Hebrew, and Greek, and Latin, "JESUS OF NAZARETH, THE KING OF THE JEWS" (John xix. 19). It is illustrative of the current "from the East," that the three languages now to be selected are English, French, and German;—an entirely altered series, and a strong commentary on the vicissitudes of nations, the former series being now *dead* languages.

Another principle might be illustrated, as running through these remarks, but as it would be somewhat of a digression from the main subject of this paper, and is not necessarily a

part of the argument (in fact, rather a deduction from it), I will do no more than briefly name it. It is, that the larger cycles of history exhibit traces (in some instances strong ones) of a symmetrical arrangement; that is, their *commencement* and *termination* have a similarity and correspondence in their events.

I will just glance at another subject for speculation, in connexion with the three languages above mentioned. I have throughout this paper been as sparing as the subject would permit, of quotations from the symbolic portions of the Revelations of St. John, because I have felt it would be in some respects unsatisfactory to quote from a book, which, after all the commentaries that have been written upon it, remains in many respects a mystery; and I now refer to it, not to gather up a link for my argument, but with the humble endeavour (if I may be permitted to do so) to throw a light, however feeble, upon its page. In Rev. xvi. 19, we find the designation "Great Babylon," probably thus distinguished because it has expanded with the swelling tide of history, and is in territorial extent and population, greater than all its predecessors. It is stated just before, "the cities of the nations fell"—that "the *great city* was divided into three parts." Now what triple partition is more feasible and likely, than the three languages in which commercial enterprise proposes to address the whole? Look at it politically, or statistically; take into account the respective military traditions, or antipathies, and add, if you will, considerations of their moral and religious bias; then point, if you can, within the bounds of the Roman empire, to a triple polarity better defined and more strongly marked, than English, French, and

German interests: it looks not at all unlikely that "the great city will be divided into (these) three parts."

But I must cut short this digression, and, if possible, return to my subject. I find I have now reached the point where parallel *facts* terminate; not that the illustrations cease; *but* the events that *are to be* the counterparts, are yet "behind the scene." We sometimes judge the nature of the succeeding act from the plot already played; and where we have a chart or key, that has so far answered to the modern facts, perhaps we may be permitted to paint from it, the *future* of Babylon. The only reason why I thus elaborate this event of early history, is, because it is so marked a type of the present time; and therefore it will stand in bold relief from all the other examples I may adduce. The main feature of this essay is, to recapitulate the *great* exhibitions in which more than one nation has participated; showing by the sequel of events that they have *uniformly* been attended with disaster; and therefore, in the Exhibition of 1851, following the apparent law, * * * the reader may draw the inference, for I am by no means ambitious of writing upon such a subject.

Had not this Tower of Babel been so strict a type, it would only have been necessary to have observed, that the Lord confounded their language and scattered them abroad (Gen. xi. 9), as showing, that *it* terminated in disaster; but, beyond the bare facts of history, there are typical and speculative considerations, which, though they may not equally commend themselves to all, as produce of fine gold from the crucible of truth, yet form a mine of silver, too rich not to be quarried; the principle on which the investigation proceeds

is, that all Bible history is typical, and has two or three aspects.

Before proceeding further, in the comparison between these Eastern and Western towers, it will be necessary to examine some principles of government that seem to pervade great exhibitions, to which they bend as in allegiance, and which discover to us, (as far as we may be permitted to trace them,) the secret springs of all their disaster; and, in doing so, reveal to us the hope,—nay, the assurance,—that when these principles are counteracted, as they ultimately will be; the exhibition of earth's glories and man's intellect, will be emancipated from the law, that seems at present, to bind them to disaster.

To illustrate these principles, we must travel into the Christian era through a period of 2300 years, and we shall find the record of *another* exhibition of the industry and glory of all nations;—*another* type of 1851! and what is better still, its consequences do *not* exhibit to us any features of disaster! but it is, alas! the solitary exception that will prove the rule: its *avowed* tendency was disastrous, and it was only through the strength of Him who is able to succour and to save, (Heb. ii. 18, and vii. 25) that most dire disaster was prevented.

To the type I am about to introduce, it may be objected, that it was not exhibited to *nations*. It was needless that it should; for the parties to the event, were each of them so lofty, that they represented not merely nations, but were each of them the representative of a universe.

The narrative commences in Matt. iv. 8, and Luke iv. 5, and I here combine the particulars of the two narratives:

“The devil taketh Him up into an exceeding high mountain, and sheweth Him *all the kingdoms of the world, and the GLORY of them*, in a moment of time. And the devil said unto Him, All this power will I give thee, and the glory of them; *for that is delivered unto me, and to whomsoever I will I give it*. If thou, therefore, wilt fall down and worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan; for it is written, *Thou shalt worship the Lord thy God, and him only shalt thou serve*. Then the devil leaveth him, and behold angels came and ministered unto Him.”

Singular narrative to come into competition with '51! Yet is it not most just? What is '51, but an exhibition of *the glory of all the kingdoms of the world*? In this grand feature, their identity is complete. The vision passed away; we cannot trace that any evil followed from it, and it is well it is so!

Yet we are bound to inquire what gave it this immunity from evil? and made *this* exhibition an exception to all the rest? It was not that a less amount of evil was inherent in it, but that *it was resisted by the strength of our Redeemer*! Had the opposing barrier been weaker than it was, Satan would have triumphed, our salvation would have been at an end, and man would have been lost: the brief exhibition contained the essence of evil, beyond what the world has ever experienced, or (thanks to its happy failure) ever can do! And it was solely owing to the strength by which it was opposed that the evil was averted, and *therefore it is* that it is an exception to the rule of the disastrous results of national Exhibitions, but the very malignity of evil

contained in this, is a strong instance of the universal tendency to an evil issue.

So much belongs to the narrative as a mere exhibition; but, let us consider its own special properties.

The two great antagonists of the world, were here arrayed against each other. The SON OF GOD, *by* whom, and *for* whom all things were created, had assumed our humanity, and in baptism, devoted himself to the work of our redemption. SATAN (who had usurped the dominion of the world), knowing that his kingdom was jeopardized, and that it *must* ultimately be governed by Him to whom "belongeth the kingdom, the power, and the glory, *for ever and ever*," (Amen)," proposes a compromise or truce, whereby *he* might still hold his usurped sovereignty, and the *Son of God* possess the kingdom he came to redeem; the terms of the truce were, "if thou wilt fall down and worship me, all shall be thine." The knowledge possessed by each party precluded the employment of deception, and had not the terms of this truce been a literal fact, and Satan actually possessed of the power to fulfil it, it could have formed *no* temptation.

The power of fulfilment is not questioned, but in reliance that his Father would give him the kingdom prepared for him from the foundation of the world (Matt. xxv. 34). The Son refers to the first great commandment, as containing the source of his strength and his adversary's defeat. "*Thou shalt worship the Lord thy God, and him only shalt thou serve.*" Words, which would convey to Satan at once a reproach, and the omen of disaster; the truce was broken off,

and the war continued; the Devil left him, and the exhibition terminated in the discomfiture of his schemes.

That Satan regarded the world as his *principality*, is evident; from the remarkable unchallenged assertion, *that all this power and glory is delivered unto him, and he gives it to whomsoever he will*, (Luke iv. 6.) This unfolds a very striking view, pregnant with the gravest consequences; pointing out most unequivocally, that the power and glory of the earth is given to Satan, and the assertion is not denied, but acquiesced in, by the Son of God: had it not been true, it would have destroyed the force of the temptation, and *deception* respecting the truth, was in this case *impossible*. The broad admission of the fact is the key that will unlock many mysteries, and it explains to us the reason, why Babylon, (in its modern form) must fall.

I am quite aware that this broad assertion of satanic dominion, will shock the prejudices, not to say the tastes, of large numbers of gifted minds and comprehensive intellects,—but, without presuming on either rank, I would ask, ought not a doctrine to be believed as broadly as the inspiration of Scripture states it? and should it not be embraced as fully as it is announced? They forget that the sentiment is embodied in the teaching of our Church. “I should renounce the Devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh” (*Church of England Catechism*). It is re-echoed by St. John, “For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 John ii. 16). Christ said, “The Prince of this world cometh, and hath nothing in me,”

(John xiv. 30); and St. John looking forward to the termination of the contest, adds, "*The world* passeth away and the lust thereof" (1 John ii. 17), which all enunciate the same sentiment in unmistakable language; and the prevalence of evil illustrates it.

The great kingdom of Babylon is, and ever has been, in all its forms, the acknowledged essence of worldly power and glory; therefore it has always represented Satan's kingdom as directly opposed to the kingdom of Christ; but it *shall not be always so*, for "the Son of Man shall sit upon the throne of his glory" (Matt. xxv. 31).

The glory and power of the world, spring directly, from the knowledge and intellect of the world; it has been a tree of slow growth, but it owns as its seed, the produce from the tree of the knowledge of good and evil in the garden of Eden. Satan's affirmation *then* was, "your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. iii. 5). The poet Young has thus elegantly summed up the triumphs of knowledge:—

"What wealth in intellect, that sovereign power!
Which sense and fancy summons to the bar;
Interrogates, approves, or reprehends;
And from the mass those underlings import,
From their materials, sifted and refined,
And in truth's balance accurately weigh'd,
Forms art and science, government and law;
The solid basis and the beauteous frame,
The vitals and the grace of civil life!

* * * * *

Seas, winds, and planets into service brought
Man's art acknowledge, and promote his ends.
Nor can th' eternal rocks his will withstand.
What levelled mountains! and what lifted vales!

O'er vales and mountains sumptuous cities swell,
 And gild our landscape with their glittering spires.
 Some 'mid the wondering waves majestic rise;
 And Neptune holds a mirror to their charms.
 High through 'mid air, here, streams are taught to flow;
 Whole rivers, there, laid by in basins, sleep.
 Here, plains turn oceans; there, vast oceans join
 Through kingdoms channel'd deep from shore to shore;
 And changed creation takes its face from man.
 Earth's disembowelled! measured are the skies!
 Stars are detected in their deep recess!
 Creation widens! vanquish'd nature yields!
 Her secrets are extorted! art prevails!
 What monuments of *genius, spirit, power!*"

This splendid fruit has been long in ripening, but the vintage at last is here! The golden apples are like those of Eden, "Good for food; pleasant to the eyes; and to be desired to make one *wise*" (Gen. iii. 6), and '51 will be the great *Horticultural Exhibition*, of the fruit of the tree of knowledge, raised from the seed plucked in Eden, and matured by the culture of 6000 years. It is the summit of earth's glory, so far as it is sustained by the beauteous, but ungrafted fruit, of this truly magnificent tree.

Yet, the knowledge was not of unmixed *good*, it was of evil also, and the extremes now meet; from every quarter of the earth there rises the wail of dissatisfaction, suffering, and complaint, a jarring accompaniment to the good; that destroys the harmony of the otherwise delightful prospect. The seed was plucked by Satan, and the fruit has been delivered unto him, forming at once the glory of his kingdom, and the symbols of his power; the kingdom must be *overturned*, to make room for Him whose *right* it is to reign, to whom belongeth the kingdom, the power, and the glory; and He

shall reign for ever and ever (Ezek. xxi. 27 ; Dan. ii. 44 ; and Rev. xi. 15).

This investigation, having afforded us some insight into the principles and influences that appear to rule over the great exhibitions of earth's power and glory, we will, with these principles in our minds, return again to the plains of Shinar, and apply them in illustrating the speculative part of the subject.

The Exhibition of '51, can (in connexion with these principles) be nothing else than the exhibition of Satan's strength and prosperity. Ever since his truce was rejected on the mountain of Judea, he has ruled his kingdom with consummate ability, and we have in '51 "a test of the world's progress, and a new starting-point for further exertions." Well may he court an exhibition, and point with exultation to the eminence that knowledge has attained, for it is a proud one ; it is the triumph and jubilee of the pride, pomp, power, knowledge, and intellect of the world ! Yet, in vivid contrast it is written, "*the meek shall inherit the earth ; and the poor in spirit, the kingdom of heaven*" (Matt. v. 3, 5.)

The very names of the sovereigns contemporary with the two exhibitions are ominous. The Hebrew names of Scripture have in the original language a meaning and significancy often allusive to the person they designate.

Nimrod was in character a "mighty hunter," which I have already remarked on ; the meaning of the name "Nimrod," however, is "the Rebel," significant of the nature of the kingdom of Babylon, which he founded.

In English history we have had eight Henrys, six Edwards, four Georges, four Williams, and a host of other unmeaning

names, but *now* the throne is occupied with one of *singular significance*, and the *only one* that has ever had a meaning in it; we have VICTORIA the first! and probably the *last*! long may she reign! a queen on whose dominions the sun never sets, and whose ships are in all waters, from the tropics to the poles!—whose very name is the refinement of Victory and expressive of triumph;—happy emblem of the grandeur and progress of the world: from the plains of Shinar the glory of the world has ever expanded, till now we see it shedding a halo round *Victoria's* throne, while the name both gives and receives the impress of greatness; be it Victory or Victoria, they alike point to triumph and *consummated* elevation.

In looking over the earth Satan views it with satisfaction, and proudly exclaims, "All this power and glory is delivered unto me" (Luke, iv. 6); this principality *yet* is mine, this glory shall be the germ of greater glory, "thus far" shall be the stepping-stone to "further still."

But all experience tells us, that in the consummation of greatness, *ruin* has ever lurked, and the present triumph is but the prelude of defeat. Satan had a victory in Eden, and *there* received his sentence in the moment of his triumph, "He shall bruise thy head" (Gen. iii. 15). The triumph of wickedness "was great in the earth" (Gen. vi. 5), of what might be called the elder Babylon, when *suddenly* the flood came and destroyed them, for they "knew not until the flood came, and took them all away" (Matt. xxiv. 39). When "the Prince of this world" triumphed at Calvary, in mortal combat with his regal competitor, and struck him to the tomb; the victory resulted in the shaking of his kingdom, the great

jailer Death, was overcome and spoiled of his prey ; the Son of God proclaimed his possession of “ the keys of hell and death ” (Rev. i. 18), as an assurance that he had vanquished the strong ; “ and having spoiled principalities and powers, he made a show of them openly, triumphing over them ” (Col. ii. 15).

The glory that Satan exhibited to so little purpose on the mount of temptation, is now exhibited to the world in burnished colours ; but mark, “ Pride goeth before destruction ” (Prov. xvi. 18), when one has passed the other follows : the omens are all bad !

Again, the very *time* of the exhibition of Shinar is likewise symbolical,—it was in the third generation from the flood ; for Nimrod was the son of Cush, and Cush was the son of Ham, who was the son of Noah ; and those whose research gives weight to their opinion, think it probable that ’51 is not further removed from the fiery deluge in which the modern Babylon will be destroyed (Rev. xviii. 8).

But, while speaking of monarchs and their times, there is another coincidence that it is worth while to notice, though it is somewhat of a digression from the subject of this essay ; but, as it affords a striking example of the symmetry of the laws that govern distant cycles of history ; and is another illustration of parallelism, on which these investigations are founded ; and may, so far be considered as connected with my subject ; I will venture on the digression.

It has been remarked by an able writer on general history (*The Sacred and Profane History of the World connected*. By the Rev. Samuel Shuckford, D.D., Chaplain to his Majesty, George II.), that “ Divine Providence has gene-

“ rally distinguished the reigns of *queens* with uncommon “ glory to themselves, and happiness to their people, of “ which both our own and the history of other nations offered “ almost as many instances as there have been queens upon “ their thrones.” This remark, I think, is no less singular than true ; and my own impression is, that in the reign of Victoria the British empire attains the meridian of its glory and culminates. But the parallelism is, that, in correspondence with this bright example that shines so lustrous, near the *close* of the Babylonian Empire, there was a famous queen near its *commencement*, namely *Semiramis*. Her history is briefly this : we shall find in Gen. x. 11, that “ out of Shinar went forth Asshur and builded Nineveh ;” this was the beginning of the Assyrian empire. Asshur was succeeded by Ninus, and his queen was Semiramis ; their son was Ninyas, but Ninus died while Ninyas was a minor, and Semiramis ascended the throne of *Assyria*. Ninus and Semiramis were great conquerors ; they conquered all Asia (such as it was at that time), eastward as far as India, where their arms received a check, and could not penetrate further.

Ninus made Nineveh the seat of his empire, but Semiramis having conquered Babylon, removed thither. *There* she sat, surmounting the eastern wing of the great Babylonian empire, which presents a structure of most fascinating architectural regularity ;—the centre displays to us the arts, graces, and proportions of *Greece*, and the western wing is surmounted by Victoria, thus rendering it symmetrical with the east ; but, though the embellishments are equal in dignity,—in grandeur the latter is supreme. India, which her royal

enterprising sister failed to reduce, forming the largest, if not the brightest jewel in Victoria's crown!

The above historical facts are collected from Shuckford's History, before mentioned, and he appears to have been one of the ablest and most successful inquirers in disentangling the mystical knots of *very early* history; on collating it with the narrative in Rollin's Ancient History, there is some difference in the genealogy, and the mode in which the two empires of Babylon and Assyria were combined; Shuckford ascribing it to conquest, and Rollin to succession; but the main facts or *results* (for which I quote it) are the same. Rollin sums up the history of Semiramis (apparently in a quotation from Diodorus) as follows:—

“When she had finished all these great undertakings
 “(public buildings of Babylon) she thought fit to *make a*
 “*progress through the several parts of her empire*; and, wherever
 “she came, left monuments of her magnificence by many
 “noble structures which she erected, either for the con-
 “venience or ornament of her cities; *she applied herself par-*
 “*ticularly to have water brought by aqueducts to such places as*
 “*wanted it, and to make the highways easy, by cutting through*
 “*mountains, and filling up valleys.* In the time of Diodorus
 “there were still monuments to be seen in many places, with
 “her name inscribed upon them.”

According to Rollin's chronology (if it may be depended on) Semiramis was installed into the seat of empire equally early in life as our own most gracious queen, but Shuckford's version of the history is not confirmatory on this point.

Now, mark the symmetry of the events: not only have we

two queens, gracing respectively the rising, and (as I apprehend) the setting, of the great Babylonian Empire; each possessing in a marked degree the glory that Shuckford ascribes to their order, but the very features that the historian has thought fit to record respecting the one, are the very features that the historian of this reign at some future day (may it be a distant one) will recount as distinguishing the present era.

The contents of the chapter will be, the annual progresses made by her Majesty among her loyal subjects; the care that was taken to have all the cities of the empire supplied with water brought in pipes and aqueducts, and removed again by drains and sewers; the immense facilities given to internal transit "by cutting through mountains and filling up valleys to make the highways EASY" to an extent that Semiramis would have envied had she seen; and lastly, the historian will note how numerous are the monuments and places, courts and squares, docks and harbours,—nay, towns and provinces, that bear the honoured name of VICTORIA. A good example, not only of the parallelism, but of the expansion of history.

It appears, (Shuckford's narrative) that Semiramis had *two* predecessors in the Assyrian empire,—viz., Ninus and Asshur, and likewise *two* predecessors in the Babylonian empire,—viz., Bel (or Belus) and Nimrod, and we may remark further, that this interval of time (two generations) corresponds *precisely* with a typical interval before noticed,—the distance of the Tower of Babel from the flood.

Is this *triple* coincidence of duration to extend to future time, in order to complete the symmetry of the picture? It

would be presumptuous in any man to say that it must, and yet, it would be still more presumptuous, viewing the many points of similar arrangement that obtain in the past, to say that this order will be broken in the future.

It is time I paused to notice the storm of gathering indignation, which my own innate feelings as an Englishman tells me is rising round : I hear the growl of offended nationality, and its shock I am by no means wishful to encounter ; it is therefore, that I shroud myself beneath the name of Historia, and on the tablets of History let the national impeachment fall. I am an Englishman too much concerned for the glory of my country, willingly to obscure the brightness of its future. But History has given me her tablets, all radiating to one point, showed me her symbolic streamers ever floating in the same direction ; she sternly bade me depict them in their integrity ; and the awful majesty of her demeanour inspired me with greater faith in the continued symmetry of *abstract laws*, than in the continued permanency of an old overtaxed empire, glorious though its records may be, vast as its resources are, and claiming my reverence and my affection by the title of *my country*. Then let History, and not me, bear the responsibility.

Having intrenched myself behind the shield of History, I will venture to proceed, for I have not yet plucked all the fruit that ancient history offers. As far as I have been able to trace the derivation of the name Semiramis, it is a name of exaltation, answering in this respect to Victoria.

But there are other applications, that more nearly concern us. It is evident, in order to render the scheme of prophecy

intelligible, that it requires the existence of a great Assyrian empire at the close of the wonderful drama of Providence. I believe there are several prophecies that are not fathomed satisfactorily by any other hypothesis: see Micah v. 5; Num. xxiv. 22—24. The principles here developed, tend to show us that Great Britain is the representative of this great Assyrian empire; and if I am asked why, out of all possible conjectures, I pertinaciously fix upon this? I point to the plains of Nineveh, to the indefatigable and industrious Layard, a British subject, (honour to his name,) and I see him transplanting the archives, the historical monuments, the divinities, probably the laws, *and the very throne itself*, from the desolation in which they have lain for centuries to—where? to the care of our national museum! I do not insinuate that it is wrong; I honour the intelligence and industry displayed in this research; but I would ask, what steps could any nation take, that wished to proclaim itself the representative of Assyria, more strongly indicative of its right to the title, than thus to constitute itself the guardian of its national monuments,—nay, the possessors of its very throne? True, this was not the *object* of the research, it has been done unwittingly, but the deed *is* accomplished, and the transfer *is* sealed;—and this is the valid reason that constitutes us the representatives of the great Assyrian empire. Well—it is a post of dignity!—And charge not upon me, the solecism of double contradictory representation, in having already made it the head of the Babylonian confederacy; for here ancient history comes to my aid, Semiramis is *again* the type! possessed of a double dignity. In her own right she was

Queen of Assyria, by succession or by conquest, she was at the same time Queen of Babylon; and under her government the ancient Assyrian empire formed a portion of the greater kingdom of Babylon. So it is now,—Victoria, in her own right, is Queen of the British Empire, but it is *ex-officio* from the lofty grandeur of her position that she ranks at the head of the great Babylonian confederacy; just as Prussia may preserve her independence as a kingdom, and yet form a part of, and be the head of, the great Germanic Confederation. The parallel of the present political distribution with the ancient past is complete, and if parallelisms are worth anything, the case that presents itself is extremely strong.

If, then, these deductions from reason, illustrated as they are from ancient facts, be indeed realities, other consequences follow. The Book of the Vision of Nahum the Elkoshite (Nahum i. 1) refers not alone to Asiatic Assyria, but will unquestionably have a European fulfilment.

Before I dismiss this subject, I will just draw attention to the fact, that the introduction of Assyrian monuments into our national museum, such monuments being the very relics and symbols of Assyrian nationality, brings the case within the general proposition stated near the commencement of this essay; how far this proposition is supported by the facts of history we shall see as we proceed.

But, I must abruptly break off these floating threads of speculation, which I have spun to exemplify the principles more than the subject, and leaving them to be gathered up by those who have the inclination to do so, I must return to my subject on the plains of Shinar.

“And the Lord came down to see the city and the tower
 “which the children of men builded” at Babel (Gen. xi. 5),
 and shall He not come down to see the greater city, and the
 more spacious temple, which the children of men build at
 London? And, if the conclusion in the days of Nimrod was,
 “Behold the people is one, and they have all one language;
 “and this they begin to do: and now nothing will be
 “restrained from them, which they have imagined to do”
 (Gen. xi. 6). Surely the exhibition of '51 will bear a stronger
 comment—Behold the *world* is one! their language is the
 same! a unity of purpose animates them all! *This* they
begin to do; it is their *first* universal temple of intellectual
 glory! and having accomplished this, they fondly imagine
 there is nothing that they cannot do, and they will attempt
 “greater things than these,” for they declare this is but the
 “test” of the foundation, on which to build their further
 progress.

The proceedings of Shinar appear to have been considered
 of great importance in heaven. I know of but two passages
 in historical narrative, where the words of Jehovah take the
 form of consultation; though some critics contend it is
 nothing more than an idiom of the language, similar in
 signification to the courtly and editorial “we,” and perhaps
 it is so; the instances are, “Let Us make man” (Gen. i. 36),
 and “Let Us go down and there confound their language”
 (Gen. xi. 7). The words were but the prelude of action.
 “Let Us go down!” and down They came! Who? The
 Ancient of Days and the Son of Man (Dan. vii. 13, 14).
 They see the efforts of man to regenerate the world by his

intellect.—For this

“The heathen rage,
And the people imagine a vain thing,”

saying,

“Let us break their bands asunder,
And cast away their cords from us.”

but

“The Lord (the Ancient of Days) hath said unto me,
Thou art my Son.

And I shall give thee the heathen for thine inheritance,
And the uttermost parts of the earth for thy possession.

Thou shalt break them with a rod of iron;

Thou shalt dash them in pieces like a potter's vessel.”

PSALM ii.

Liberty, Unity, Progress, and Peace is the universal language of the earth, but it shall be confounded—to result in *Anarchy, Division, Spoliation, and War!* Thus will the language of all the earth be confounded!

“So the Lord scattered them abroad from thence upon the face of all the earth” (Gen. xi. 5), and thus the men of Babel encountered the fate it was their very object to avert (see Gen. xi. 4). We must refer to the end of Daniel's Babylonian image for the parallel *yet to come*. “Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth” (Dan. ii. 35). And David uses the same imagery when he says, “The ungodly are like the chaff which the wind driveth away” (Psalm i. 4). “And they left off to build the city” (Gen. xi. 8). Yes! and Babylon will not increase after '51.

“ Therefore is the name of it called Babel (confusion);
 “ because the Lord did there confound the language of all
 “ the earth: and from thence did the Lord scatter them
 “ abroad upon the face of all the earth.” (Gen. xi. 9).

“ *Wherefore sighest thou?* For the tidings; because it cometh:
 And every heart shall melt, and all hands shall be feeble,
 And every spirit shall faint, and all knees shall be weak as water:
 Behold it cometh! and shall be brought to pass, saith the Lord God.

“ A sword, a sword is sharpened,
 It is sharpened to make a sure slaughter;
 Should we then make mirth?

“ I will overturn, *overturn*, OVERTURN, it:
 And it shall be no more, until he come whose right it is;
 And I will give it HIM.”

EZEK. xxi. 7, 9, 10, 27.

“ Jeremiah said to Seraiah, When thou hast made an end of
 “ reading this book, thou shalt bind a stone to it, and cast it
 “ into the midst of Euphrates; and thou shalt say, Thus
 “ shall Babylon sink, and shall not rise from the evil that I
 “ will bring upon her” (Jer. li. 63, 64). But as time rolls on,
 and prophecy expands to a larger circle, a mightier arena,
 and vaster results, so does the style of announcement; and
 we find in Rev. xviii. 21, that in strict analogy to the above,
 “ a mighty angel took up a stone like a great millstone, and
 “ cast it into the sea, saying, Thus *with violence* shall that
 “ great city, Babylon, be thrown down, and shall be found
 “ no more *at all*.” A striking contrast in strength of lan-
 guage, but a strict analogy of figure. Jeremiah referred to
 the former kingdom of Babylon, and the Mighty Angel to
 the latter.

It will end as it began: there will be left the simple plain
 of Shinar, the Hebrew meaning of which is, “ the plain of

shaking out," and well will it vindicate its name! The tide will turn! the journeyings will be *from the* WEST towards Jerusalem, where all nations shall go up to worship (Zech. xiv. 16, 17; Jer. iii. 17), regardless alike of the towers of Babel and Babylon, when speculations on the empire of Nimrod will have ceased:

From hence my speculative flight I'll take,
Which round these awful towers has circled long,
And ask, if other scenes the spell will break?
Or will *they* echo too!—the thrilling song?

CHAPTER III.

OTHER INSTANCES.

NATIONAL Exhibitions, within the meaning of our definition, are not very plentifully strewed throughout the records of history, and what remain, will not, I apprehend, afford many features for discussion.

There is one recorded in Judges xvi. 23, 25: "Then the lords of the Philistines gathered them together for to offer a *great sacrifice* unto Dagon their god, and to rejoice. And it came to pass, *when their hearts were merry*, that they said, "Call for Samson, that he may make us sport." Let us have an exhibition! So SAMSON, the representative and judge of Israel, was brought out of the prison-house, and made them sport. The strength of Israel was there exhibited in his weakness to the Philistines, and great sport was it, when they set him between the pillars of the house (ver. 25), a captive blind and weak! but the space of time from the exhibition to the revolution was brief! "Suffer me to feel the pillars," said the blind captive (ver. 26), and "O Lord God, remember me, I pray thee, and strengthen me, I pray

"thee, *only this once*, O God ! (ver. 28.) Let me die with
 "the Philistines !" (ver. 30.) And the two pillars of their
 state gave way ; the Lords and the Commons fell together !
 for the lords of the Philistines and their wives were there, and
 three thousand men and women were clustered on the roof
 (ver. 27). They fell a sacrifice to Samson, who, in the very
 jaws of death, gained a victory, and made them the victims
 of their own exhibition. Disastrous revolution !

Had Samson remained in the prison-house, they and he
 would have been safe ; but no ! they must have an exhibition,
 and *disaster as its result*.

The exhibition of the Ark of God in the Temple of Dagon,
 as recorded in 1 Sam. v., was more than the exhibition of
national symbols, and the result was DISASTROUS ! But it was
 the homage that all nature gives : the notes ascend for ever
 from her thousand strings, sounding in all the varieties of
 their music, the several parts of the grand chorus, " O Lord,
 THOU ART ;" and Dagon, in falling down, mutely illustrated
 the law to which all creation is subject ;—" Thou shalt wor-
 ship the Lord thy God, and Him only shalt thou serve"
 (Luke iv. 8).

I will pass on to another example recorded in 1 Sam.
 xvii. 3 : " The Philistines stood on a mountain on one side,
 " and Israel stood on a mountain on the other side ; and
 " there was a valley between them." There they stood
 mutually in battle array, but not content with the usual order
 of battle,—an exhibition must be added, as if for the purpose
 of drawing down the usual accompaniment of disaster ! The
 Philistines put forth a man, as much superior in stature to
 those of ordinary race, as the temple of '51 is to the other

temples erected to the known or "unknown God." Before the hosts of Israel and Philistia he paraded,—the concentration of human strength,—the personification of earthly power! Yes, the very living type of '51! for he was *covered all over with manufactures*, exhibiting *all shapes of metal and all forms of strength!*

But "a stone sunk into his forehead, and he fell upon his face to the earth"! (1 Sam. xvii. 49.) *Great was the disaster*, as evinced by the song, that sounds in my ears as ominous and prophetic.—"*Saul hath slain his thousands, and DAVID his ten thousands*" (1 Sam. xviii. 7).

There is one great objection may be taken to this instance, and it may be asked,—How can it be *disastrous*? The battle was arrayed; it could have but two issues; and whether (as the fact was) David slew Goliath, or Goliath had slain David, it was equally a matter of lament on the one side, but of rejoicing on the other; and, therefore, no argument can be drawn from it. No! not so; the argument *is* valid! There is *another law* to which these exhibitions are all subject,—*viz.*, that the disaster *occurs to those who make the exhibition*; and therefore, had the issue been other than it was, it would have formed an *exception*, instead of an *illustration*, of the uniformity of the law of exhibitions. In applying the term disaster according to the directions of this law, we might even say the exhibition on the mount of temptation was disastrous; and *it* followed the uniformity of all the other instances; but the ordinary modes of speech and the common meaning of language alike prevented me applying the term "*disastrous*" to the disappointments of the *Arch-Magician* who exhibited that glorious prospective panorama.

It would be rash to insinuate that the Goliath of '51 will literally "fall with its face to the earth;"—others have said so, but I hazard no such assertion; all that I deduce from the example is, that great disaster will follow, as sure as night follows day, and *that*, not as an *effect* of the exhibition, but as a sequence of order, *from which the providence of God appears never to have deviated.*

The narrative is highly allegorical in its application; from the actors in the scene it cannot be otherwise, for the "throne of David" is ever referred to, as the great type and origin of the throne of Christ (Rev. xxii. 16); if the throne is mentioned by its Jewish origin it is always as the "throne of David," without allusion to any other occupant. Solomon succeeded to it, but at his death the kingdom was broken up; and the throne of David, in its proper sense, was ever after vacant; it is from this peculiarity, that everything connected with the throne of David becomes extremely emblematical.

Christ, though anointed king, has hitherto, like David, "kept his father's sheep" (see 1 Sam. xvi. 19; xvii. 15, 28, 34; John x. 11—14, 28—30; xvii. 12; Ezek. xxxiv. 12; xxxvii. 24); or moderated the evil spirits that have possessed the Saals of the earth (see 1 Sam. xvi. 23, and Matt. xxviii. 18). But now, the world sets its battle in array, its great champion of '51 has been proclaimed with heraldic pomp from the civic seats of London and York, the western capitals of ancient Rome; and Gog and Magog have almost started into life, to give a hearty welcome to the coming Goliath, who will, in the varied processes of manufactures

and industry, prove that knowledge, intellect, and skill, have
 "conquered nature to our use."

Every consideration which writers have given to the present state of the world, as well as all the indications of types and prophecies, tend to the expectation, that this claim of intellectual supremacy, will not pass unchallenged; but that it will be the commencement of that alteration in the political relations of societies, which must inevitably take place, before Christ can sit upon the throne of David (see Isaiah ix. 7; Luke i. 32).

David was anointed king long before he possessed the kingdom.

And Christ was anointed, when, having "offered one sacrifice for sins, He for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool" (Heb. x. 12, 13).

It may be remarked that the instrument that destroyed Daniel's image was the very same instrument as that by which David slew Goliath; "it was a stone cut without hands" (Dan. ii. 34); and David "chose him five smooth stones out of the brook" (1 Sam. xvii. 40), and took a stone, and "slang it, and smote the Philistine on his forehead" (1 Sam. vii. 49).

The commencement of David's warfare was prior to his attaining the kingdom.

So, the Son of Man cannot enter on his kingdom, till his enemies are subdued, and the Sauls of the earth have perished by their own swords (see 1 Sam. xxxi. 4). It was "after these things" (Rev. xix. 1), says St. John, that "I

"heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, *Alleluia! for the Lord God omnipotent reigneth!*" (Rev. xix. 6.)

The parallels may be striking and new, but their warranties in scripture are too numerous to allow of their rejection. The throne of David is established for ever, and Christ is the only heir to his kingdom. "I have sworn unto David my servant, thy seed will I establish for ever, and build up thy throne to all generations." (Psalm lxxxix. 3, 4.)

Though it has not often been regarded as such, the whole Bible is an ALLEGORY, as well as *fact*; reflecting in the past the very image of the future.

Providence is one enormous cycle that repeats itself, though ever on a grander scale, as surely as the year repeats its seasons and the planets their orbits: as spirit is in its nature, exalted above matter, so are its operations more complicated, yet it is permitted us to observe them in their general outlines, but not to pry into their minuter mechanism; they possess "wheel within wheel," ever aiding by their movements in every part of the universe to advance the glory of Jehovah. As "the stars praise Him in the firmament of His power," so ye His angels that excel in strength! and ye children of men! from whose ranks spring the Church of the first-born, kings and priests unto God; ye too! exalt His name, praise Him and magnify Him above all for ever.

But quitting these parallels, which are in themselves a fruitful theme, I pass on to remark that another event which in David's experience was most disastrous, occurs in '51—

viz., "the numbering of the people," (2 Sam. xxiv.) I do not anticipate disaster from this source; the census has often been made before, and forms too important an element of our political economy to be omitted. We may, however, note, that as far as we can trace the source of the disaster in the experience of David, it arose from the spirit of *exhibiting* his people, his strength, and his power.

The census of 1851 will prove to future years whether or not the British empire then attains its meridian, and commences its decline. When the grand return confronts us, we shall point exultingly to the result, as a perfect answer to those who say the British empire is declining. The revenue larger, the people numerous, marriages beyond precedent, houses building beyond all record,—will be the triumphant answer to those who say "the empire is departing." Let time show! and future historians investigate the mistake!

Some might imagine the almost total eclipse of the sun, that will occur in the very middle of the Exhibition—viz., on the afternoon of the 28th of July, 1851, was an omen. I note it as nothing more than a coincidence, and that it is in the centre of the six months appropriated for the Exhibition.*

Before adducing any more examples of national Exhibitions properly so called, I will mention one or two instances where great demonstrations of power and glory have been overthrown at their height, and their honours diverted from the usual stream of lineal descent.

ALEXANDER THE GREAT, who was himself an exhibition

* See Note A.

to the world, and who sighed to think that this was the only one within his grasp, after having almost reached to universal empire, died at the early age of thirty-three, and his kingdom was literally scattered to the four winds of heaven, by being divided among his four generals.

In like manner, SOLOMON was the Alexander of the Jews, under whom their empire became great and magnificent, but at his death the kingdom was divided between Rehoboam and Jeroboam, (1 Kings xii.) and the king of Egypt spoiled Jerusalem! (1 Kings xiv. 25.) "And there were wars between Rehoboam and Jeroboam continually." (2 Chron. xii. 15.) Just the same as in the case of Alexander, it seems as if the earth could not for any lengthened time sustain an exhibition of greatness.

The chief of the *Roman Cæsars* fell the victim of conspiracy, and *Napoleon*, the modern Alexander, resigned his empire for exile, unable to bequeath what his sword had acquired.

The next citation I shall make is, that NEBUCHADNEZZAR the king erected a golden image on the plains of Dura, of colossal dimensions (Dan. iii. 1); this would in itself be a matter of internal policy, but we find that his herald in making the proclamation addressed it to—"You! O people! *nations!* and *languages!* that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up." (Dan. iii. 4, 5.) The proclamation to *nations and languages* brings it within the definitions of this Essay. And the penalty attached to the decree was, "that whoso falleth

“not down and worshipping shall the same hour be cast
 “into the midst of a burning fiery furnace.” (Dan. iii. 6.)
 The refusal of Shadrach, Meshach, and Abednego to worship the image, their committal to the flames, and their miraculous preservation, form happily one of the most familiar records of Jewish history; they were promoted to honour, and God was acknowledged as supreme. The result of this exhibition was a *great deliverance*, far outweighing the disaster; the only trace of disaster that we find is, that “the
 “most mighty men that were in Nebuchadnezzar’s army,
 “who bound and took up Shadrach, Meshach, and Abed-
 “nego,” were slain with “the flame of the fire.”

But we see by the following chapter, from a letter that Nebuchadnezzar addressed to “all people, nations, and
 “languages,” that the king himself did not escape; warned by a dream and exhorted by Daniel to repentance, (Dan. iv. 27,) he was yet unable to curb the spirit of his pride. Twelve months after his dream, his lips gave vent to the feelings of his heart, nor *his* alone, but the universal feeling of the heart of man: as he walked in his palace, and looked on his city, he said, “Is not this great Babylon, that I have
 “built for the house of the kingdom, by the might of my
 “power, and for the honour of my majesty?”

“While the word was in the king’s mouth, there fell a
 “voice from heaven, saying, O king Nebuchadnezzar, to
 “thee it is spoken! *The kingdom is departed from thee!*
 “And they shall drive thee from men, and thy dwelling
 “shall be with the beasts of the field: they shall make thee
 “to eat grass as the oxen, and seven times shall pass over
 “thee, until thou know that the Most High ruleth in the

“kingdom of men, and giveth it to whomsoever he will.
 “The same hour was the thing fulfilled upon Nebuchad-
 “nezzar: and he was driven from men, and did eat grass as
 “oxen, and his body was wet with the dew of heaven, till
 “his hairs were grown like eagles’ feathers, and his nails
 “like birds’ claws.” (Dan. iv. 29—33.) A fearful *disaster*
 induced by the exhibition of “the might of his power, and
 “the honour of his majesty.” (Dan. iv. 30.)

As Babylon’s glories commenced with a national exhibition, so there was another at the close of the first Babylonian empire,—one, which heralded its fall, while it celebrated its greatness and its power; in the fifth chapter of Daniel we have the narrative, and the witness is again a KING.

“BELSHAZZAR the king made a great feast to a thousand
 “of his lords,” and had he been satisfied with this, without
 an exhibition, it had been well; but when he “drank wine
 “before the thousand,” he thought of the gold and silver
 vessels of Jerusalem, which, till then, lay harmless in his
 treasure-chest; he had them brought, and he *exhibited* these
 national symbols of the Jews in his banquet hall:—their
 influence for evil was immediately developed! The hand-
 writing on the wall proclaimed the destruction of the
 kingdom! and MENE, MENE, TEKEL, UPHARSIN, was the end
 of the first Babylonian empire.

Thus, in brief, was the constant law of national exhibitions
 fulfilled, but the narrative merits a more extended investiga-
 tion, for it is typical; and the surmise seizes me, that the end
 of one kingdom is typical of the end of another!

It was “a great feast to a thousand of his lords,” and as

events ever heighten in their progress, may we not say that '51 is a great intellectual feast,* given not merely to a thousand lords, but one to which the world is bidden! and from all the material treasures of intellect and science will they "drink the wine of self-glorification." What event (if any) will disturb the hilarity of this great intellectual banquet if were presumptuous to surmise; but a Daniel came to the judgment, "yea, a Daniel," and thus the sentence ran—"Though thou knewest all this," (the preceding instance,) "thou hast lifted up thyself against the Lord of Heaven, and they have brought the vessels of his house before thee," (*say all the treasures of the earth*), "and thou, and thy lords, thy wives and thy concubines, have drunk wine in them;" (*have drained them of all their enjoyments*), "and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know," (*Yes! they will praise all the exhibitions of metallic and mineral manufacture*), "and the God in whose hands thy breath is, and whose are all thy ways, thou hast not glorified; then was the part of the hand sent from Him, and this writing was written—

"God hath *numbered thy kingdom*, and finished it. It is divided, and given to the Medes and Persians. Thou art weighed in the balances, and art found wanting." So spake Daniel of the first Babylonian empire, and when the preamble is so applicable, does not some suspicion arise to the result?

Thus we see, in numerous instances, that the exhibition of

* See, in illustration, Mr. Paxton's letter to the Right Hon. Lord John Russell, dated January 22nd, 1851.

national products and emblems to other nations, has in all its phases been disastrous ; to such an extent, that it appears to be one of the established laws of nature.

The wise men that came from the East to Jerusalem could not present their national offerings of gold, frankincense, and myrrh, to the new-born King of the Jews, without causing the slaughter of the children of Bethlehem. And shall not this law continue to assert its supremacy ? “ The thing that *hath been*, it is that which *shall be* ; and that which *is* done is that which *shall be* done ; and there is no new thing “ under the sun,” (Eccle. i. 9,) only, the torrent is ever swifter as it approaches the ocean ; the thunder louder as the storm is near ; and the science and intellect of the world, after expanding for six thousand years, at last confirm more vividly the words of wisdom, that “ he that increaseth knowledge increaseth sorrow.” (Eccle. i. 18.)

SOLOMON would give weight to these parallels of the past, for he says, “ *That which hath been is now* ; and *that which is to be hath already been* ; and God REQUIRETH *that which is past.*” (Eccle. iii. 15.)

I point to no specific evil which shall befall the Exhibition of '51, but I point to the venerable records of the past, sufficiently numerous and consistent to indicate a law ; and as I listen to their voice, their sonorous chords, all vibrating in the same key, awaken apprehensions in my heart, the links of the great chain will surely not be broken.

Voices innumerable, from every corner of the universe, proclaim the sway of Law and Order to be all-mighty in their effects, all-pervading in their influence, and all-constant in their action ; as it has been in the past so will it be in the

future,—in proportion as we are impressed with a sense of the constancy of its action in the times that have elapsed, we shall recognise the certainty of its future operation ; but let each fill up the picture for himself, for beyond the pointing out of the parallel circumstances, and unequivocally expressing my idea of their signification, I will not, by any detailed sketch of futurity, “ add to the words of the Book of “ the prophecy.”

The witnesses in support of these views have been of the highest order,—the very phalanx of earth’s nobility ; you have had the *monarchs of Babylon*, and the *prophets of Judah* ; *Solomon*, the inheritor of wisdom, and *Alexander*, the child of ambition ; *David*, who alone claims the sceptre of universal empire, as being among the honours of his house ; his antagonist, *Goliath*, supreme in stature, and *Samson*, supreme in strength ; *Nimrod*, the father of empires, and *Semiramis*, most ancient of queens ; and if this bright constellation fails to satisfy you, call *Time* himself, with his volume of universal history from which these pages are extracted, and ask if the part be a sample of the whole ; he will tell you that it is ; and as he affixes his seal to the depositions, he will inform you as his own testimony, that the Egyptian lotus has sunk its beauties in the Nile ; the Babylonian sun-flower, that ever turned with its great luminary from the east to the west, has withered on its stalk ; the Macedonian cockscomb, whose crested head was racked with the fear that the world would not hold it, has shrivelled to nonentity ; the Grecian lily has drooped upon its stem ; and the Roman rose blooms—but to fade ! The experience of ages is before us, and the roll of time is exhibited to our contemplation. After this

accumulated evidence of experience, will you venture to plead the assertion of your hopes, your fears, your fancies? and deem you that the bold majestic symmetry of *law* will bend to the influence of your belief? No! through all barriers it will rush to its consummation, heedless of the thoughts of mortals; and man's belief influences no destiny but his own.

Let us inquire what is the nature of the evidence that has been adduced. It is threefold, and ranges under the heads of facts or precedents; types; and principles; appealing respectively to the experience, the imagination and feelings, and the reason of mankind.

First, then, the *facts and precedents* show, that from a series, which I shall not call numerous, but which embraces all the instances that I know of coming within the definition that I proposed as the limit of our inquiry, we have one uniform result for all—namely, disaster. The examples are under various circumstances, and, I submit, are sufficiently numerous to indicate the existence of a law, though perhaps not quite so numerous as to permit me to say they *prove* it. As far as the evidence goes, it is of the highest order—no instances omitted, and no exception in the result. The nature of the evidence is precisely the same as that on which we believe that the sun will rise to-morrow; we have no other voucher for it than a uniform experience, and in all conscience it is sufficient; as far as it goes the testimony is conclusive.

Types are the next order of evidence that I remark on; and I would say respecting them, that when they stand alone, unsupported by collateral circumstances, that keep a check on their course or ultimate result, it is a species of evidence

that is inconclusive, and liable to much abuse; but when we have a few facts binding the results, or the course of the allegory to some standard that we know to be true; or when, in fact, there is some evident control that would keep to the path an otherwise too-vivid imagination, then it becomes evidence of the finest, subtlest, kind; lighting up everything with the life and radiance of truth. It is so here,—the allegories are supported on the one side by facts, and on the other by principles, and therefore they commend themselves as keen, searching, subtle, radiant, independent evidence.

Among the instances of this paper, I have mentioned three as being types; they are, the Tower of Babel, Goliath of Gath, and Belshazzar's feast.

The Tower of Babel seems to be the most expressive general type, and if a reader should attach a somewhat different meaning to the term Babylon than I have ventured on, it will not much disturb the applicability of the narrative, in which, as it now stands, every sentence finds an echo.

The type is singular, as embracing the past, the present, and the future; the past we contemplate, the present we behold,—but the future? Yes! mark that in the future, the type has not been applied by the theories, the probabilities and may-be's of human expectation; but that in its principal features, the responses to its future application are given in the words of an inspired Jewish prophet.

It is extremely rare that the series of types that have been employed to depict an event to which they are all severally applicable, *should all again combine together in a new arrangement*, unite and form ONE TYPE, whose parts display in their

details the progressive stages of the subject to which they apply.

The types that admit of this are of the very highest order, and the property is an internal testimony that elevates their evidence beyond all others.

And does this awful property belong to the three types before us? Yes, it does! The three shadowy forms combine, and form one great type of '51, exhibiting its successive phases!

Here! take the records of the Exhibition, and what is the story?

That early in 1850, the Royal Commissioners advertised for designs, and by the end of May had received about 245 of various kinds, but selecting *none*, they joined the excellencies of the whole together, and produced one that may be supposed to have comprised the essence of the whole 245; it was to be 2300 feet long, rather more than 400 feet wide, built with *brick walls* from twenty-four to sixty feet high, and its striking feature was a dome of sheet iron 200 feet in diameter: this they designed to build, and actually got tenders for it by about the 10th of July, which are understood to have ranged from 120,000*l.* to 150,000*l.*; but they *rejected all*,—they would not have the bricks at any price, though they had just been cheapened by taking off the duty; and having got to this point, the result was, as on the plains of Shinar, “they left off to build” *that* tower, and this was the end of the first stage of the proceedings; quite characteristic!

Next came Mr. Paxton's beautiful design, which contains not a resuige of either stone, brick, or mortar. What then?

It is iron—all iron, literally encased in armour like another Goliath. What! *All* encased in armour? Yes, *all*, except the ridges and furrows of the roof, and some upper windows that are glass. Oh, then, they have left exposed the ridges and furrows of his forehead, have they?—penetrable to the hail-stones!—those small smooth stones that originate in the water-brook, eh? Strange, strange! Why was the portrait so closely copied? It forms the second great phase in the proceeding.

They have got the building, and now what next?

During the next four months, they are going to spread the tables with the articles that have been provided for it; and then visitors from all parts of the world will arrive. What! four months to spread the tables? and for visitors from all parts of the world? Is the next phase, then, the feast* to the world's ten-thousand lords? Oh, stop! stop! stop!—close the book!—away with the vision! it is too vivid to be gazed upon! Yes! away with the vision! But it stirs not; it is written with a pen of iron upon a rock of adamant! It burns as if with life! It looks like one of those interior wheels whose mechanism I dare not touch—nay, scarcely breathe upon: too vivid to behold, I will reverently withdraw myself from its presence.

In some minds, the combined type may be thought to weaken the force of their previous general application. I do not think it does; but I admit it is quite within the rules of sound criticism to say so: but then, recollect, at the same

* YES! MR. PAXTON SAYS IT IS! See his Letter to the Right Hon. Lord John Russell, dated January 22nd, 1851.

time, that if the *general* application be weakened, the *particular* application is strengthened, and this would give to the feast an awe, a vividness, and grandeur, that my pen absolutely refuses to portray.

I was not aware of this recombination of the previously discussed types till I wrote the paragraph, or else I might have provided for some further remark; but now Time calls, and I cannot stop, for '51 is thundering at the gates, and Time rides down in state to-night to unbar the portals and let him in. I must step speedily on.

We have one order of evidence left—it is principles; which, when their origin is understood, guide us unerringly, for they are truly as the laws of the Medes and Persians, that alter not; in the same circumstances they are immutable and unchangeable. The principle developed to us is, hostility and disaster to earthly power and pride; manifested most when these have reached some coveted elevation. It is not alone, among the principalities and powers of the spiritual world that this principle is to be seen; it runs through all examples, and is inherent in them all. It is a law which the apostle enunciates when he says, "All the glory of man is as the flower of the grass that falleth away" (1 Peter i. 24).

We should note that the three species of evidence are each of them distinct, complete, and independent. What will you ask for more? See! behold them unite! fix on them a steady gaze! The three orders of evidence advance! they kneel round one centre—point to one unity; all stretch out their hands and combine to support one awful symbol! And, remembering that these evidences have all been mar-

shalled from round the footstool of truth, *labour* to believe, *for the task will be a hard one*. Yes, LABOUR to believe that all this unity and coincidence is NOTHING. I ask not for your belief; I have not written in any *persuasive* tone, but in a *demonstrative* one; and I ask for no admission to your mind, except I enter in through the open portals of reasonable conviction.

Do the thoughts offer violence to your national prejudices?—they are no less the antagonists of my own; if we must sacrifice them, on what nobler altar can they fall than that of truth?

But what will be the result? Nay, ask me not! You have it all before you, and may choose as that you deem best fitted to the scene: the confusion of Babel; the crash of Samson; the prostration of Dagon; the fall of the giant of Gath, magnified into the “ten thousand slain” of David; the division of Solomon’s kingdom, or Alexander’s or Belshazzar’s empire; the handwriting on the wall, visible to all eyes, but comprehended only by one mind;—or you may combine them all in one great avalanche of judgment, pomp, and power, for they are each the shadows of a more palpable substance.

“He *looketh* on the earth, and it trembleth:
He *toucheth* the hills, and they smoke.”

PSALM civ. 32.*

The night is wearing on, yet it were sad to close here. Look outward—onward—across the night; is there no star in the East? Yes! there is “the word of prophecy—a light “that shineth in a dark place, till the day dawn, and the

* See Note B.

"day-star arise in your hearts" (2 Peter i. 19). It beckons us to worship. The Christmas carols still linger in the air. Listen! and you may catch their notes—audible, even among the strife of parties. Take up the dying echoes, and give voice and music to the anthem—

"Unto us a child is born,
Unto us a son is given :"

and oh, assuring thought!—

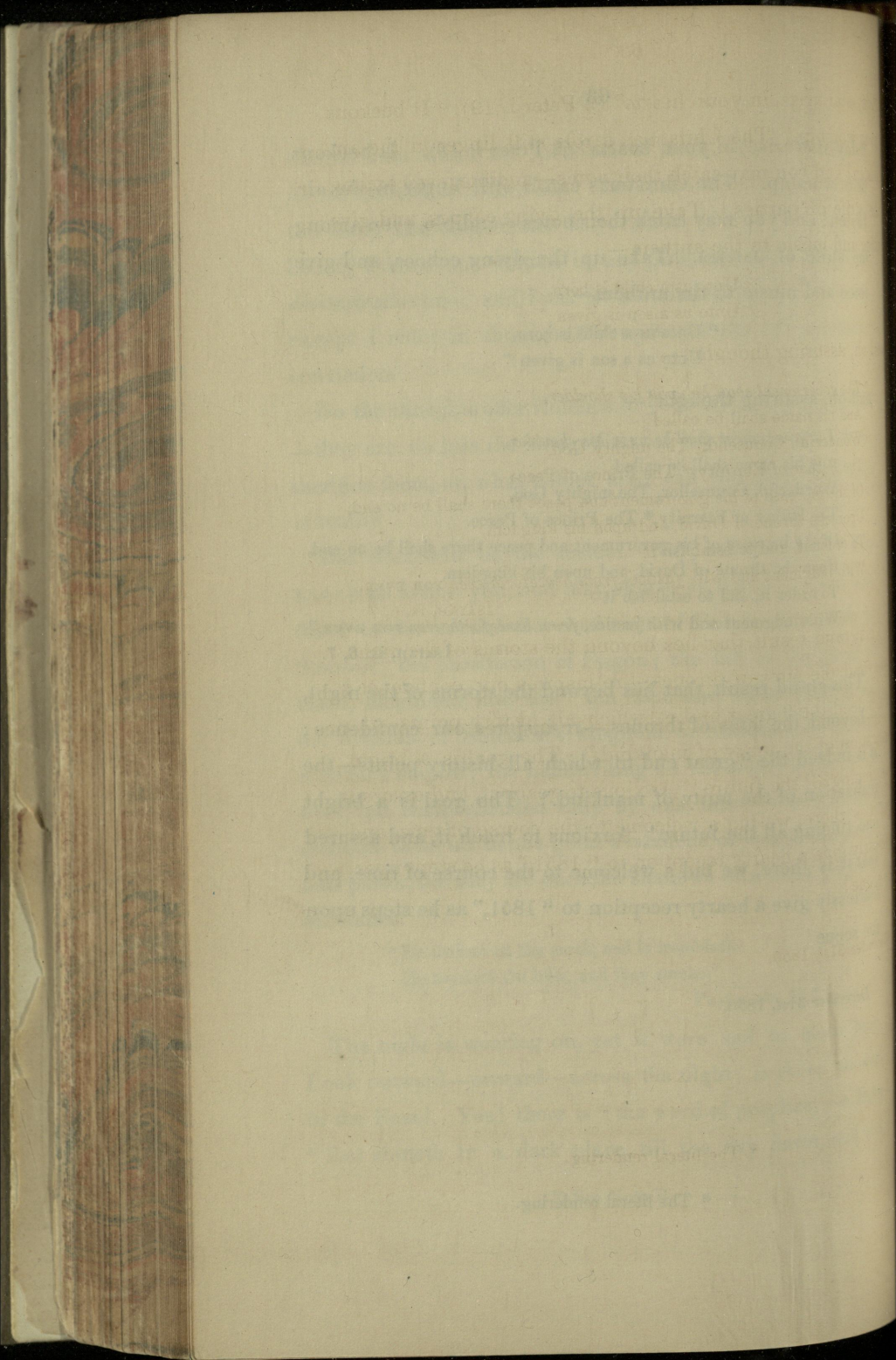
*"The government shall be upon his shoulder,
And his name shall be called
Wonderful, Counsellor, The mighty God,
The Father of Eternity,* The Prince of Peace.
Of the increase of his government and peace there shall be no end,
Upon the throne of David, and upon his kingdom,
To order it, and to establish it
With judgment and with justice, from henceforth even FOR EVER."*

ISAIAH, ix. 6, 7.

This grand result, that lies beyond the storms of the night, —beyond the fates of thrones,—re-inspires our confidence; it is indeed the "great end to which all history points—the realization of the unity of mankind." The goal is a bright one, tinging all the future! Anxious to reach it, and assured that it is there, we bid a welcome to the course of time, and fearlessly give a hearty reception to "1851," as he steps upon the scene!

December 31st, 1850.

* The literal rendering.



NOTES.

NOTE A, page 50.

I do not find that six months has ever been officially stated as the period of the continuance of the exhibition, though that idea is very prevalent in the popular mind, as a likely period for its display. Had this been confirmed by official announcement, other coincidences might have been noted in the text, but as this period wants official sanction, I will briefly note them here, assuming for the basis that the popular belief of six months for the continuance of the exhibition is correct, which would bring it to a close on October 31st, 1851.

Upon this data, then, the Eclipse is EXACTLY at the commencement of the central week of the exhibition.

	DAYS
For from May 1st to the middle of July 28th, when the Eclipse commences, is	88½
From thence the central week to the middle of August 4th, is	7
And from the middle of August 4th to October 31st, is again	88½
Total of six months from May 1st to October 31st	<u>184</u>

Mathematically divided!

The value of this coincidence I leave to others to determine; the previous numerical chances against such a coincidence being found to exist in two such unconnected events, is about thirty to one.

If I am asked, why I introduce an instance savouring so strongly of superstition, I would quote, as a sufficient answer, Gen. i. 14: "*And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for SIGNS,*" &c. And when, at last, Time's flight shall droop, and he shall prepare to fold his wings, the event

will be preceded by "signs in the sun, and in the moon, and in the stars" (Luke xxi. 25): in a paper professing to point out coincidences, this instance could scarcely be omitted.

But this is not all. Mr. Paxton has explained to us, that the theory by which he planned the building was, to suppose all the space divided into squares of *eight feet* each, and then to take the intersections and corners of such squares as his principal points of division, so that all his principal dimensions are divisible by *eight*, which forms the key to the plan of the building. The theory adopted by Mr. Paxton is philosophical, ingenious, and comprehensive; but, query—*Did he steal it from the spheres?* for it reigns even there! Take the preceding divisions of time, and, throwing the fractions or broken days into the middle term, we get the series—

88		11
8	All divisible by the key, number 8,	1
88	and which give as quotients	11
<hr/>		<hr/>
184		23

A series composed of the three first digits, in which, in more senses than one, *unity* predominates; for we may note that the quotients are all *prime numbers*.

Again, note further, that the transept is not in the centre of the exhibition building, but that the centre of the transept divides the building into the two lengths of 900 and 948 feet; and in consequence of this being the middle of a square, instead of an intersection, the numbers divide by *four* instead of *eight*, which, in Mr. Paxton's plan, is a very exceptional occurrence. But the eclipse divides the time into the two portions of eighty-eight and ninety-six days, both divisible by the key number, and dividing the whole time in *VERY NEARLY* the same proportion that the transept divides the building! Wondrous building! Did Time and Space hold conference at thy conception, and telegraph to the architect their high commands? Or was Paxton the pupil of the spheres? Or by what sympathy were his laws of space impressed on the divisions of time? The Exhibition must surely be "in harmony with the spheres," when we find that a conjunction of sun, moon, and earth, divides its time by the same laws and proportions that Paxton divides its space! We will forget for a time that the conjunction is *an eclipse!*

NOTE B, page 62.

In quoting the two following passages from the Prophets, I do not insinuate, and do not believe, that their ultimate reference is to '51. The Exhibition of '51, which has hitherto been treated as of colossal dimensions, is, when placed beside them, reduced to a type of a vaster assemblage, and a mightier rush, to which the prophecies ultimately refer—for great things are small when compared with greater; but we read in Zephaniah iii. 8—

“For my determination is (*saieth the Lord*) to gather the nations,
That I may assemble the kingdoms,
To pour upon them mine indignation, even all my fierce anger:
For all the earth shall be devoured with the *fire of my jealousy.*”

And in Isaiah xvii. 13, we read—

“The nations shall rush like the rushing of many waters:
But God shall rebuke them, and they shall flee far off,
And shall be chased as *the chaff of the mountains before the wind*,
And like a rolling thing before the whirlwind.”

We may remark, that never since Zephaniah spoke have kingdoms been so numerous represented in any assembly as they will be in 1851; and since Isaiah wrote *nations have never rushed in so great variety* (though they have in greater numbers) to one common focus; and though the verses refer to a more distant gathering, and a mightier rush, yet it will not fail to strike those who have read the Essay that the imagery and results that are displayed, are the same in the historic parallels as in these prophetic visions.—Co-extensive with the world-wide invitation; the proclamation is to “*YOU! OH PEOPLE, NATIONS, AND LANGUAGES!*”

THE END.

